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INTERNATIONAL BIBLE STUDY.

July 25,—"——,"——*John* 11: 17-44.

See last Guardian.

August 1,——,"——*John* 12.: 1-16.

AFTER the resurrection of Lazarus, Jesus withdrew from the neighbourhood of the capital, and remained for about two months in seclusion, in a place called Ephraim. The Jewish authorities had issued a proclamation to the effect that anybody acquainted with the place of his retirement, should make it known; virtually setting a price upon his head. It was awful to think that a man should be at large who had the power of raising men from the dead. Such power in the hands of the Pharisees would be very proper; but in the hands of one who did not acknowledge the Pharisees, it was most perilous. We may suppose that Jesus spent this period of quiet in going over again with his disciples all the instructions he had given them during his ministry, to impress them the better upon their minds.

The time of the Passover drew nigh. If we had only this account in John we would suppose that this feast in Bethany occurred before the public entry of Jesus into Jerusalem. But the narratives in Matthew and Mark do not favour that idea. Saturday evening, immediately after the Jewish Sabbath, would hardly be chosen for a feast, involving preparation. So we conclude that John narrates the event here by anticipation. The words in the 12th verse "on the next day" do not refer to the feast, but to the words at the beginning of the chapter: "Then Jesus, six days before the passover, came to Bethany." He came to Bethany on Saturday. Having mentioned Bethany, the evangelist thought it well to tell about the feast held there (after three days) so that his narrative about Jesus in Jerusalem might be uninterrupted. A feast was prepared in the house of Simon the leper, one, we suppose, whom Jesus had cleansed from leprosy. Lazarus was one of the guests, and Martha served; Mary also served, after a fashion of her own. She had probably heard of the tribute rendered to Jesus, by a woman that was a sinner, at an earlier period of our Lord's ministry, in another part of the country, and she knew that he had not blamed the woman but rather commended her. She was desirous of giving expression to her heart-felt gratitude to Him who had brought again from the dead her beloved brother, and had been saving her money to procure a costly alabaster box of ointment, and when Jesus was at the feast, she came and anointed the feet of Jesus with it, wiping his feet with her hair; and the house was filled with the odour of the ointment. Knowing the simple habits of Jesus and the disfavour with which he regarded the expenditure of money on one's own ease and gratification when the necessities of others were unrelieved, some of the disciples began to question the propriety of this act. One of them even suggested that the equivalent of this costly ointment would have fed many poor. This murmurer was no other than Judas Iscariot. He was the treasurer of the little band, receiving what money was given for their expenses, disbursing what was required, and the remainder, it was understood, was for the poor; but finding that he was trusted by all, he used it for his own purposes. Beginning in some way that seemed excusable, he was gradually led on till he became a regular defaulter. So he put on the cloak of a piety that was offended by the waste of money that would have been so helpful to the poor. His criticism, even if just, was inopportune; this was a feast, a season of social kindness and cheerfulness; he might well have reserved his strictures for another occasion. But who was he that he should snatch from the Master the right to pronounce sentence on another servant? Did Jesus need to learn from him whom to rebuke?

Our Lord was not accustomed to look for special attention to his comfort or convenience, and probably, if consulted, he would have suggested some other way of showing regard. But he knew that Mary had been influenced by a genuine affection, and would not deprive her of the satisfaction that she had in thus ministering to him. He might have resented the intervention of Judas but he uttered no words of reprimand. He cheerfully said: "Let her alone: against the day of my burying hath she done this. For the poor ye have always with you, but me ye have not always." Three evenings more, and Jesus was to be buried; he directed their thoughts to the fact that he himself was to die and be put away in a sepulchre; also to the fact that there would be no opportunity for his own people to prepare his body in the usual way; and, as it were, he now discharges them from the necessity of troubling themselves on this score at the time of his burial, by accepting the unction now bestowed by Mary.

It became known that Jesus was to be found at Bethany in the intervals of his work at Jerusalem, and many came out to see him and to see the man whom he had brought back from the tomb. The people began to be persuaded that Jesus was wh[illegible] he claimed to be, and the chief priests be[illegible] came increasingly alarmed, and made up their minds that they must put Lazarus to death; he was too formidable a testimony to the Messiahship of Jesus.

On the last Sunday before our Lord's crucifixion, he entered Jerusalem. It ha[illegible] become known that he would do so, an[illegible] a multitude went forth to meet him a[illegible] escort him, with honours suiting the o[illegible] sion. They of course had the idea tha[illegible] would assert his claim to rule Israel, [illegible] put forth his power against the Romans and against his Jewish enemies. With one who could raise the dead as their Leader what might they not look for in the way of irresistible power? An ass was brought to him, and the ass's colt; on this he sat, while they waved branches of palm-trees before him, strewed their garments in the way and shouted, Hosanna, Blessed is the King of Israel that cometh in the name of the Lord. His disciples, at the time, little thought of the prophecy of Zechariah so wondrously fulfilled.

WEEKLY REVIEW.

—IN our first issue of this month we remarked upon an expression in H. M.'s Speech proroguing Parliament, as telegraphed. She was made to say, "To ascertain the sense of my people *in favour* of a proposal for an Irish Parliament." We thought H. M. could not have used the words italicized. Now that we have the speech in the English papers we find we were right. "To ascertain the sense of my people upon the important proposal" &c. is the way it runs.

—A LETTER signed C., in our Correspondence columns, speaks of the distribution of Bibles in China, and opens up the question whether an iron-bound rule only to sell, should be followed. This has been a good deal discussed in India, and for a good many years the trend of opinion has been in favour of such a rule. A generation or two ago it was the custom to distribute the vernacular Scriptures without stint, and without price. But it was found that the books were sold for waste paper, the Scriptures brought into contempt, and a stumbling-block interposed to the advance of the Gospel. Up to the present moment there is a great deal that is very unsatisfactory in the system of distributing by Colportage. The Scriptures are offered at very low rates, but the system by which they are produced and conveyed to the purchaser is most expensive. It would be a very great saving to give them all away, if it could be done from the shelves of the depot. Christians who give so generously, often so magnificently to the British and Foreign Bible Society, persuade [illegible] that the heathen have only to [illegible] ble in th[illegible]

but he rather is that of the Bible. Like the apostles, he is to preach and exemplify the Gospel; above all, there must be the attestation from on high, the work of the Spirit in forms recognizable by unconverted men, and then the printed Scriptures will be thankfully received, and read with profit.

—Mr. Premchund Roychund, who failed for over three crores, 21 years ago, has just failed a second time, for 8 lakhs. We can remember when men in position thought themselves happy to get a word with him, and expected that word to be an 'Open, Sesame!' to untold wealth. Once eclipsed, his name has been seldom heard since then.

—H. H. the Gaekwar has written a letter to Mr. Malabari that is most creditable to the young ruler of Baroda. It is on the subject of Infant Marriage and Enforced Widowhood, and he does not hesitate to express his heart-felt sympathy with the movement to reform these evils. But he would have less talk and more action. He thinks the age for the female, for consummation (we would say, for marriage) should not be less than thirteen.

—The Rev. S. Knowles, writing to the *Indian Witness*, with reference to the *quere* of the latter touching the preparation for baptism made before the Gospel had yet been preached in a village, says :—

'After baptizing the first two or three villages, the news of course soon spread to all the other villages. It was explained how we had visited, and what we had done in each particular place; and thus many, even before we visited their villages, had made up their minds to throw in their lot with their other Tharu brethren. But this did not keep us from holding our usual service among them, or hinder the usual blessing attending the patient preaching of the word of God.

The custom of moving in masses, so common with the people of this country, has often been spoken of as likely, at a certain point, to facilitate the diffusion of the Gospel. The great question before the mind of the Hindu, when some new thing is proposed, is, What will my Caste people say? When the Gospel enters one of the social strata, it tends to move on in that stratum. This was witnessed among the Karens of Burmah, and among the Shanars, Koles and other tribes of India, especially when Brahminical influence was absent or dormant. The all-important thing in such cases is continuity of faithful Christian instruction.

—In the *Times of Goa* is a letter from a Kurrachee correspondent, a Goanese Catholic, telling how the festival of Easter was this year at that station "a marvellous success." Being a little curious to know what our Romish friends would consider a marvellous Easter success we read on and found that they had first, on Monday, Penny Readings, at which a farce was acted called Barney's Mistake; this [illegible] "complete success." Then on [illegible] tions to the effect that even St. Paul, the great apostle, recommended dancing and enjoyments of the kind. These, sir, I can assure you, were after Father Belz's usual style and were most impressive and will never be forgotten." We have no doubt the exhortations to follow Paul in "dancing and enjoyments of the kind" would be very impressive and well remembered. Our friends of the order of Jesus in Kurrachee seem to have writings of Paul that we are not familiar with. And this is the grandly successful way in which the Catholics of Kurrachee kept their Easter festival. "If ye be risen with Christ" said Paul to the Colossians, "seek those things which are above, where Christ sitteth at the right hand of God." But "nous avons changés tout cela," will father Belz tell us perhaps.

—The *Madras Ch. Miss. Record* contains a notice *in memoriam* of the late Rev. Vedanayagam of North Tinnevelly. He was with the Rev. Mr. Ragland in his evangelistic work in 1854; was ordained presbyter in 1862, and was Chairman of the two Native Church Councils.

"He was like a scribe instructed into the kingdom of heaven, bringing forth out of his treasure things new and old. He spoke from the fulness of his heart, and spoke because he felt he had a message from heaven, even the message of salvation through a crucified Redeemer. He was likewise very remarkable for his genial winning manner and amiable disposition. To know him was to love him, and to know him intimately was to admire the simplicity and transparency of his character. None could be in his company without catching something of the glow of his spirit and feeling that he moved in a higher atmosphere. This was the secret of his influence with men in higher walks of life, zemindars, official classes and others, an influence which was always exerted on the side of religion."

—A brother at Ajmere sends us an account of a "Children's Song Service" held there. He says :—

"It is declared by Jehovah: "Whoso offereth praise, glorifieth me"! In Psalm 47 we read: "Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding." In Psalm 92, the Psalmist says, "It is a good thing to give thanks unto the Lord," and in Psalm 147 we read: "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely."

"The Rev. C. H Spurgeon, the celebrated Baptist minister of London, has well said: 'Praise cannot be a second-class business, for it is evidently due to God, and that in a very high degree. A sense of justice ought to make us praise the Lord; it is the least we can, and in some senses it is the most that we can do in return for the multiplied benefits which He bestows upon us.'

"At the children's song service at the Methodist H[illegible], last Thursday night, we had a thoroughly enjoyable time. A great deal [illegible] that element referred to above by the Psalmist and Mr. Spurgeon, was prevalent. Several good, well-chosen Gospel selections together with an anthem was sung in good style by the juvenile-throng.

"We had not only a good treat of the Gospel in song, but it was our privilige to have it also in public addresses."

We omit the remainder on account of many demands upon our space. Mr. Spurgeon's remarks are important and should be carefully heeded by all who have to do with public religious services. Among our editorials will be found, under the heading "About Hymns," some observations on the subject of Praise.

—The matriculated scholars attending the New English School and Fergusson College at Poona refused to be present at the Prize Distributing Ceremony on Friday of last week, when H. E. the Governor presided, because Professor Kelker, in reading their names on the previous day, had omitted the prefix Mr.

—Mr Andrew Fraser, B C. S., now at home, speaking at the Missionary meeting of the Free General Assembly appears to have made a deep impression. A writer in the *Free Church Monthly* says :—

The speech of the evening was Mr. Fraser's. He is a civilian, but he showed himself as well acquainted with our missions and in as hearty sympathy with them as if he had been himself a missionary. His testimony to the value of our educational missions was specially important. But the thing which woke up the enthusiasm of the Assembly was his eloquence. He had not proceeded far when we realized that we were listening to an orator; and when he ended, there was a general feeling of thankfulness expressed that the great cause had such an advocate.

Mr. Fraser is the son of the Rev. Dr. Fraser of Western India, now connected with the S. I. Conference of the M. E. Church. Mr. A. Fraser has been frequently heard in our churches.

—A large missionary party under the guidance of Dr. Laws left England for Kilimane and Lake Nyasa, last month.

—The letter from Rev. C. P. Hard in last week's *Guardian*, was from Melbourne. Ballarat papers of June 28th, since received, mention his arrival there and notice the meetings held by him and Mrs. Hard.

—The studied solemnity and excessive formality, and the strong deprecation of everything savouring of naturalness and spontaneity found in some Protestant churches, has led to a reaction in some quarters, and our Salvation Army brethren seem to think that they are pleasing God by banishing all restraint and letting the feelings of the worshipper find expression in tones and acts that would shock an ordinary worshipper. A correspondent of the *Record* who was present at an All-night Meeting in London lately, has given an account of what he witnessed, that reminds one of the religious extravagances of the untutored blacks in the American republic. Here is an extract :—

"The tables were in a few moments surrounded by kneelers, at least eighty persons flocking to them at the first rush. The "General" and his two sons, Bramwell and Herbert, walked on the top of the tables, calling for prayer, giving out hymns, and generally working up the excitement. In a few minutes the whole of the vast audience was in an inconceivable uproar—singing, shouting, swaying, waving hands and handkerchiefs. One poor fellow was raving on the floor, others thumped on the table with their fists in a "kind of wild frenzy, with various exclamatory denunciations or aspirations, while others hugged each other." One of the mass in the course of his prayer kept bawling :—"Answer by fire! It's coming! Here's another wave rolling this way!" Another besought God over and over again to "rock this place."

The jumping became universal, young Mr. Booth himself joining in it. We do not care to go on with the description. All this proceeds from the idea that is entertained of

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the liberty of the Spirit. It is thought that this consists in the removal of all restraints and doing what comes into one's mind to do, without the slightest consideration of what others may think. It is forgotten that the service we are called to is "a reasonable service," and that the law of Christian love requires us to keep our impulses well in check, and please our neighbour for his good to edification. And the same parties that go in for these unrestrained manifestations are ready to judge their brethren who are less demonstrative and accuse them of not having the Spirit and hindering the blessing by their unbelief. Alas that they whose work is in so many respects commendable should cause their good to be evil spoken of by these unworthy demonstrations, *Corruptio optimi pessima.* There is nothing so bad as the corruption of what is best.

—Mr. Amrita Lal Roy, who went to America, and in the *North American Review* tried to make the people of the West believe that the people of India were ground down by one of the most tyrannical Governments on the face of the earth, has returned to India, and having submitted to the purificatory rite of *prayaschitt* has been received into Caste. He has not only thus atoned for his sins, according to the *Amrita Bazar Patrika,* but has covered himself with glory. In swallowing the five products of a cow (milk, spittle, sweat and two others we need not be mentioned,) he has, says a contemporary, "shown an amount of heroism which ought to form an example to those impious wretches who rebel against the laws and customs of their own country." Dealing with the subject, the editor of this influential paper says:—

"It is a significant fact that Babu Amrita Lal, after seeing the most advanced nations in the world, should come home, and prefer the manners and customs of his own country. . . . After a keen observation of several years he comes home, and he prefers his superstition and idolatry to all that he had seen in the so-called enlightened countries of the world. This is a fact which ought to give some food for reflection to the reformers who are so charmed by the exterior gloss of Western manners and customs."

The *Bombay Gazette* well says in reference to this matter:—

"It is indeed food for reflection. An odder collocation of facts it would be difficult to imagine than this Baboo's tirade in the *American Review,* his descent into Hinduism, his preference of his old superstitions to the "so-called enlightened" views he had such a glib mastery of a week or two before, and last but not least the delight of the *Amrit Bazar Patrika* over the whole thing. This so-called nineteenth century has a good deal to answer for."

We have received a Programme of the Madras District Convention to be held in the M. E. Church at Richmond-town, Bangalore, commencing Thursday next, the 29th, and continuing till the following Monday. The Rev. A. W. Rudisill, P. E., will preside. There is to be daily, a meeting for the promotion of holiness, devotional exercises, addresses on given subjects, discussions, and street-preaching, besides sermons in churches. Brethren from all the stations in that district will take part. We hope to be favoured with a notice of the meetings.

—Mr. Gladstone has laid down the Premiership, and Lord Salisbury has been invited by Her Majesty to form a ministry. Whether he will be able to do so or not remains to be seen. The new House will consist of 670 members thus distributed; Gladstonians, 191; Parnellites, 85; Unionists, 78; Conservatives, 316.

NOTES OF AN EVANGELISTIC TOUR IN S. INDIA.

By Rev. I. F. Row of the "Anglo-Indian Evangelical Society."

Saturday, June 26th.—Left Coonoor at 11 a.m. and after riding 9 miles on horseback and 5 miles in a bullock-cart, reached Metapollium, where I rested for a time at the station, and then visited some of the families, and at ½ past 6 preached to a fair congregation in the London Mission Chapel. Left at 9 by train for Coimbatore.

Sunday.—Preached at Pothanore to an excellent congregation of Railway people.

Monday.—Left at 3 p m. for Erode, arriving at 6·30; and at 7 preached in the waiting-room, and remained for the night.

Tuesday.—Left at 6½ a.m. for Dindigul where I arrived at about 5, and was most kindly received by Rev. Dr. Chester of the American Mission. After dinner preached to a good congregation in the Mission Chapel.

Wednesday.—Left at 3½ a. m. for Tinnevelly, arrived at Palamcottah at 3 p.m. and was most cordially received by Bishop Sargent of the C. M. S. who had previously sent me a very kind invitation to visit his Mission field. At 8 p.m. we both started in comfortable bullock coaches for Mengnanapuran (30 miles) the principal outstation of the Mission. At about 3 a. m. we arrived at "Nazareth," a Christian village of the S. P. G. Mission, and there changed our comfortable conveyances for a common cart in which the Bishop and I travelled together about 7 miles across a sandy desert. Just at daybreak we arrived at our destination, and were met by the native Pastor, and several members of his flock.

Thursday.—This morning after a few hours' rest and a bath, it was my privilege to sit at breakfast with the Bishop and the native clergymen of the district about 20 in number. As those who sat nearest to me could converse in English I enjoyed very much this breakfast hour. It was a beautiful sight to see the dear old Bishop, like a father, seated at the head of the table, with these his native helpers ranged on either side of him. In the evening a large congregation gathered in the Church, the service being conducted by one of the native clergymen.

Friday.—This morning the Bishop kindly invited me to be present at the opening of the "Church Council," the proceedings of which seemed to me to be very similar to those of a "Quarterly Conference" of the M. E. Church.

The work in this district has been attended with remarkable results, mainly through the Divine blessing on the faithful labours of the late Rev. J. D Thomas. When he went to Mengnanapuran in 1837 there were only 1,370 converts *in the whole district* and of these only 53 were communicants. At his death in 1870 there were 12,600 converts with 1,148 communicants. Since then the work has continued to progress, until now the district contains about 20,000 Christians Mr. Thomas died at his post; and his body lies interred alongside of the magnificent church, which he commenced building in 1843, but which was not fully completed until last year. This sanctuary is one of the most beautiful I have seen in India. Its exterior measurement from east to west is 147 feet and north to south 101 feet. It has a tower and spire 187 feet in height. Built of finely-wrought stone it is a most imposing structure and it seemed to me like a wonderful dream to find such a splendid temple created for the worship of the true God and such a completely equipped Mission station, with its schools, dispensary, mission houses, swimming bath etc., out in this sandy desert, whose only inhabitants are persons who formerly worshipped demons, and who were amongst the very poorest and most debased, of India's children. Truly, "what hath God wrought!"

Mrs. Thomas, the widow of the devoted missionary mentioned above, continues to live at the station where her husband laid down his life, and although the dear old lady is now 74 years of age, she with one of her daughters, continues to labour and toil in the Master's vineyard.

We remained here till Monday morning and during our stay I had the privilege of preaching several times to large congregations both at Mengnanapuran itself, and also at some of the neighbouring stations in the district.

There was a great desire for a regular series of Mission services such as we had at Trichur last year, but the Bishop had previously made other arrangements, and so it was thought best to wait until more thorough preparation could be made.

Monday, 5th July.—The Bishop left this morning at 4 in a cart, and I followed at 6 on horseback to meet him at Nazareth. On the way my horse suddenly shied at something and turning clean round bolted for home, leaving me helpless on the sand. At first I felt unable to rise, but after some difficulty succeeded in doing so; and with the kind help of a native friend managed to walk some distance when the horsekeeper came galloping up on the runaway animal and remounting I was able to accomplish the rest of the journey without any further mishap. At Nazareth, the Bishop and myself were most kindly entertained for the day by the Rev Mr. Margoshio, the missionary in charge.

At 4 p.m. we left in a bullock coach for Panelvillie 15 miles, another of Bishop Sargent's principal outstations, where I again had the privilege of preaching to a large congregation.

On Wednesday morning at 3 we returned to Palamcottah, the Bishop's headquarters, and in the evening I had the privilege of preaching in English to a splendid congregation of educated native Christians and others. The good Bishop followed with an earnest exhortation and a fervent prayer.

Next day I had a good service at the Girls' Boarding School and afterwards met at Tiffin at the house of Rev. Mr. Harcourt, Bishop Caldwell and wife of the S. P. G. Mission. In the evening I was permitted to preach through an interpreter to a very large congregation in the native church, after which Bishop Sargent again exhorted and prayed. Next morning I had a very encouraging service with the boys and men in the Training Institution and at 12 left for Madura. Just as I was leaving the good Bishop prayed very tenderly and fervently for the Divine blessing upon these evangelistic labours, and *quite unsolicited*, gave me a liberal contribution for the A. I. E. Society. Nothing could exceed the kindness and cordiality of this dear man of God towards me, during the few days that I was permitted the privilege of being thus associated with him in the work of our common Lord and Master.

Oh! how delightful it would be if such Christian fraternity were more general in India. This my first visit to Tinnevelley will ever be one of the most precious memories of my life.

On Friday evening I arrived at Madura and remained till Monday morning, being most kindly treated by the Rev. J. P. Jones and Rev. Mr. Washburn of the American Mission. On Sunday I preached twice in English, and also spoke twice through an interpreter to native Christians. Tuesday and Wednesday were spent at Trichinopoly where I held 4 services in the Wesleyan Mission Chapel, two in English and two through an interpreter.

On Thursday I held another service at Erode, and on Friday reached home. Thus in 20

days, besides all the time occupied in travelling from place to place, it was my great privilege to conduct 10 English services, and about 18 vernacular services, through an interpreter. By thus combining work amongst the native Christians etc., with that amongst Europeans etc., the influence and usefulness of the A. I. E. Society may be immensely increased. Many missionaries are longing for *real revival work* in the native churches, such as was witnessed in Trichur last year, the effects of which are being felt in that station even to-day. Only yesterday I received a letter from Rev. J. H. Bishop, the missionary in charge, in which he says:—

"I believe we shall have a mighty work of revival and blessing here this year—the people are already expectant. The Lord has already given me signs of blessing. Four young men and one woman were last Sunday deeply affected and came up to be prayed for; there is undoubtedly a work of grace, or I should say *the work of grace you commenced under the Lord's blessing* IS GOING ON NOW."

Earnest and vigorous preparations are being made in that station for another special campaign early in September. With such thorough preparation in advance, there cannot fail to be a rich blessing.

ISAAC F. ROW.

NOTICES OF BOOKS AND REPORTS.

"*The Conflict of Christianity with Heathenism*; by Dr. G. Uhlhorn. 508 pp. 8vo. It is some seven years since the English translation of this work appeared, but we mention it because we think it specially adapted to interest and profit missionaries engaged in battling with modern forms of heathenism. The Conflict it describes is that which Christianity had with the religion of the Greeks and Romans; but there are many most striking parallelisms between the conflict of those early centuries and that of the present day. There is an immense amount of information brought together here and wrought into the narrative in a most impressive way, and the times are made wonderfully life-like. The writer is careful to avoid the prolixity that sometimes accompanies, among his countrymen, the faculty of unlimited research. He has the needed impartiality of the historian, and is ever ready to do justice to the honourable features of society and religion in Europe, at the time of the advent of Christianity; but he also has, what so many lack, an appreciation of the true spirit of the Gospel. While as we have said, there are marked parallelisms with our times, there are also some striking contrasts. The intimate alliance between the State and the popular religion, and the fact that dissent was nothing less than treason, and a refusal to burn incense before the Emperor's image was rebellion of the deepest dye, made a profession of Christianity opprobrious in the highest degree. People that have been influenced by Gibbon's superficial sophistries in explanation of the spread of Christianity, would do well to read this book. It is a capital book to put into the hands of educated Natives of India, Japan or China.

Madras Christian College Magazine. July. Contents: Christian Ethics; Wm. Skinner, M. A.—What they saw in Japan; Mary Knott.—Induction and the Uniformity of Nature; N. Vaidyanathan, M. A.—Rajasekhara.—Hindu Marriages; J. E. Padfield, D. D. Literary Notices. Notes and Extracts. Science Jottings. Correspondence &c. &c.

Raj-Marg. Marathi. July. Contents: Notes. Exchanging Religions; by S. P. Jacobs. Personal Testimony; Geo. Thompson. Full Salvation; Rev. S. B. Taylor. Defective Holiness, by S. K. Wheattake. Definite Experience.

We acknowledge, with thanks, receipt of the following: The Natural History of the Bible, by Rev. H J. Bruce. Social Reform in India; published by Mr. B. M. Malabari. Report of the Teacher's Guild of Gt. Britain and Ireland. Report of the Bombay Auxiliary Church Miss. Society. Report of the Bethel Santhal Mission. England and India, Lectures by S. Santhianadhan, M. A. Ritualism condemned by the Scriptures.

The Bombay Guardian.

SATURDAY, JULY 24, 1886.

CHRIST'S ESTIMATE OF HIMSELF.

"WHAT think ye of Christ?" is still the greatest of all questions among men, and there was never a time when men were more busily engaged in determining the dignity and characteristics of him whom we call Christ, than the present. A number of papers entitled "Christ's Opinion of Himself" have been appearing in the *Indian Messenger*, the organ of the Sadharan Brahmos of Bengal, seeking to show that Christ did not claim to be God.

There is a way of looking at the Christ of the Gospels that makes him appear as one who has carried to the highest perfection the spiritual endowments of our nature. This view commends itself to those who hold that humanity has within itself the power of self-exaltation. To these Christ is just the one man of our race who has gone furthest in the proper development of humanity. This falls in with the doctrine of Evolution that has been having so much vogue of late. It is flattering to humanity. It is pleasant to think that we have such power of self-exaltation, though, owing to untoward circumstances, imperfect education and the brevity of life, we ourselves may not have attained to this higher development of our humanity. So, many yield Christ their admiration and homage, and fancy that his greatness is in a sense theirs. No denial of self is involved in receiving Christ according to this view; their devotion is simply a form of hero worship.

There is a very different conception of Christ, from the above; that namely which is entertained by those who look upon him as God manifest in human nature; from above not from beneath; a condescension of heaven not an accomplishment of earth; an interposition not a development; a manifestation of divine love, not a display of man's righteousness. And we undertake to show that this was Christ's statement of the matter, and that nothing was further from his thought than the glorification of fallen humanity. And his teaching with regard to himself was in harmony with that of the teaching of the Old Testament concerning the Christ of God.

But first let us hear what the *Indian Messenger* says:—

Every earnest and spiritually-minded man feels that over and above his ordinary duties as a man, he has some duty which God has specially entrusted to him. Christ felt this most strongly. He perceived clearly that he had been entrusted with the duty of inaugurating a far-reaching moral and spiritual reformation, of preaching both by precept and example the kingdom of God on earth; to this faith, the common faith of all true servants of God, was added the belief that he was the Messiah whose advent was prophesied by the Old Testament prophets. Christ believed as all faithful and devout Jews did, in the Old Testament prophecies, those natural outbursts of faith, hope and wisdom. Now believing on the one hand, that, as the prophets had prophesied, a Messiah would surely come, and on the other hand, finding himself called upon to preach the kingdom of God on earth, he could not but unite those two beliefs and thus believe himself to be the Messiah whose advent his nation had been so long expecting. And believing himself to be the Messiah, he was naturally led to ascribe to himself everything which the old scriptures ascribed to the Messiah, namely his existence before the creation of the world, his special relation with God, and that at the end of the world he would come to judge mankind.

The Bible teaches that man was not created to stand alone, but to abide in union with God. He has life in God; the day that he disobeys, though it be in the garden of Eden, he *surely dies*, being sundered from God. United to God he has wisdom and knowledge and purity and power and victory over the ills that flesh is heir to. Apart from God he is domineered by self, by temptation and by sin. He is depraved, in the sense that he cannot rectify and restore his injured nature. The Old Testament says, "Let not the wise man glory in his wisdom, the mighty in his might, the rich in his riches; but let him that glorieth glory in this that he understandeth and knoweth me that I am the Lord who exercise loving-kindness, judgment and righteousness, in the earth." Jer. 9: 23, 24. "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm." "All flesh is as grass." This representation is at the basis of the doctrine of the new birth: "Except a man be born again, he cannot see the Kingdom of God." And over and over, in Isaiah and elsewhere, God declares with utmost emphasis that the word Redeemer belongs to him.

Now Jesus was brought up on the Old Testament and the direct teaching of God, and it would have been strange indeed if he had taught that humanity has within itself the elements of its own rectification and spiritual exaltation. He taught the opposite. But here let us quote again the *Messenger*:—

Jesus was a true yogi; he enjoyed the deepest communion with God. With the clearest and brightest faith he beheld the face of God. His heart flowed with the deepest love; and his will was in perfect harmony with the divine will. Thus in heart, mind, soul and will he felt the closest spiritual union with God. Of this deep spiritual union he saw no other illustration around him. Of all whom he saw and came in contact with, he alone felt and realised that union. Around him he saw only sin, degradation, unbelief, dryness and worldliness. Now, it seems quite natural that by a mind like his, not given to nice philosophical analysis, the spiritual union with God, which he felt, should have been

interpreted as something like a natural union, and one in which no other human being shared. That he should have come to think that he was the son of God not only by virtue of his acquired spirituality, but by his very nature:—that his union with God was not of time, but had existed from eternity.

Now on the supposition that Jesus was simply a self-developed man, one who had conquered for himself the way into the Holiest, and shown the fundamental nobility of man, we can easily understand how his head might be turned by his unparallelled spiritual achievements, and the thought of his natural union with God present itself to him. But he was not that. Prophecy had described him as Emmanuel, God with us, the Father of ages &c. He had no earthly father. He was an incarnation of Divinity. He was most careful in teaching that all that distinguished him from men was from above. I can of mine own self (of my mere humanity) do nothing. No man can come to me [illegible]ept the Father draw him. The Father [illegible] given all things into his hands. At [illegible]ry step of his ministry he was accom[illegible]ied by attestations from on high. One [illegible] not think of any way in which that at[illegible]station could have been more emphatic. [illegible]orks which only the Creator of the world [illegible]uld produce were wrought by him con[illegible]nually. Jesus constantly taught that his [illegible]istry was to terminate in seemingly abso[illegible] failure; an ignominious death at the [illegible] of his enemies; but that He would rise [illegible] the dead, ascend on high and from the [illegible]ens send upon his followers the Spirit [illegible] God, enduing them with power to work [illegible]racles like his own, and make known his [illegible]spel. That the power of God might be [illegible]e illustriously revealed, there was the complete collapse of his own powers, the temporary eclipse of his own work. All this is in utter hostility to the theory advanced by the *Messenger*.

Jesus is supposed to have made a mistake in claiming to be God revealed. The *Messenger* may regard this as a slight mistake; Jesus and the Bible everywhere represent is as the greatest of crimes. It is high treason to personate a ruler, and no king would tolerate such a thing. For mere man to personate God is blasphemy against not only the Holy Spirit, but the Father. The astonishing thing is that an error from which Christ had not the wisdom to save himself, is easily discovered by our contemporary. Christ is admitted to be a being of marvellous spiritual attainments, of unparalled acquaintanceship with God. Yet our contemporary must know God vastly better, for he sees the error which Christ could not see. And according to this theory, Jesus taught this monstrous error to his apostles, and the church planted by him [illegible]as been planted upon the unstable basis [illegible]an utter misconception of the Deity. The mere statement of the case is its condemnation.

ABOUT HYMNS. II.

We have a number of beautiful hymns expressive of a high measure of Christian experience, which are often selected to be sung by congregations because of the excellence of the sentiments and beauty of expression, but which are not in harmony with the feelings of many who take part in singing them. If the parties who sing these were to utter them as the expression of their experience, surprise would appear on all countenances. It seems to be thought not a wrong thing to join in singing statements of experience quite different from the actual experience of the singers. We judge so from the fact that we have repeatedly known hymns declaring a complete consecration of all powers and possessions to the Lord, given out by a minister and sung unhesitatingly by the congregation, and afterwards an appeal made for all who are willing to consecrate themselves *fully*, to express it in some way; it being evidently taken for granted that the fact of singing the words by no means implied a real consecration. Perhaps the words sung were:—

> "Here I give myself away,
> Friends and time and earthly store,
> Soul and body, thine to be
> Wholly thine for evermore."

Is it right to sing these words if they mean nothing? if, after having sung them, the parties find themselves just as rich in worldly goods, and just as free to consult their own wishes as they were before? Why do Christians assemble in religious services, if it is not to worship God, to pour out their hearts to him? The whole thing is meaningless if God does not give heed to the prayers and praises offered. How then can we tell him that we present our bodies a living sacrifice to him, when we do not? Is there not something alarming in the thought of singing rapturous hymns of praise while very different sentiments actuate us? Would we not blush if we found ourselvesure using strong terms of admiration toward a fellow-creature for whom our heart had no such *feeling*? But in the place of worship we are addressing one who reads the heart perfectly. Do we suppose that he will shut his eyes to what is in our hearts for the sake of the nice words upon our lips? We ask God to listen while we sing:—

> I love to tell the story
> Of unseen things above,
> Of Jesus and his glory,
> Of Jesus and his love.

Yet some of us may be conscious that we love to talk about anything rather than about that, and, as a matter of fact, it has an infinitesimal place in our conversation.

It seems to us specially important that the attention of children should be drawn to the necessity of noticing the words they sing, and that the mere singing of a nice hymn does not commend them to God. It is dangerous for them to get into the habit of singing without considering how far they can use the words with sincerity; for in the nature of things this habit will strengthen with their growth. How much there is in the Bible about vain oblations and the iniquity of the solemn meeting. We have too great need of the help of God to disregard his feelings in what we call Praise. We are to sing, making melody in the heart. Even so good a man as Isaiah, so earnest a worshipper, when he came to hear the Seraphim praising God, veiling their persons with their wings, was convicted of the sin that mingled in his devotions, and cried out, "Woe is me, for I am a man of unclean lips." This is that uncleanness which is most offensive to God, and which he will certainly purge away from us, if we look to him to do it.

THE SON OF PERDITION. III.

The fifth reason advanced by Mr. Muller and that large portion of the school of the prophets who agree with him, to show that a personal Antichrist is to appear, and that the prophecies applied by others to the Papacy refer properly to this coming one, is as follows:—

"*All that dwell upon the earth* shall worship the Antichrist, *whose names are not written in the book of life* of the Lamb slain from the foundation of the world, (Rev. 13: 8.) This is not true regarding the Popes."

The passage quoted in the above extract refers to the beast (*therion*) having seven heads and ten horns, receiving power from the dragon who also has seven heads and ten horns. This beast is easily identified with the beast having ten horns mentioned in Dan. 7. The same things are predicated of each. A mouth speaking great things; speaking blasphemies (words against the Most High); having absolute power (shall devour the whole earth, tread it down, break it in pieces); world-wide dominion; persecuting the saints of the Most High; continuing for a period designated in Daniel, a time, times, and half a time, and in Revelation, forty-two months; continuing until the Son of Man and the people of the saints of the Most High possess the kingdom. This beast whom Mr. Muller calls Antichrist, is represented as carrying a woman, dressed in purple and scarlet and decked with precious stones, described also as Babylon the great and Mother of harlots. We read:—

"The beast that thou sawest, was and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was and is not and yet is."

Here the special source of wonder seems to be that whereas the power represented by the beast seemed to have been effectually overcome and banished, as though it had gone into the bottomless pit, exposed and judged irrevocably, yet is it seen resurgent in some sense, in some form; professedly quite distinct from the former system but easily identified with it by those who have the wisdom from above. The woman that is sustained by this system is professedly the Church of Christ, the bride of Christ, but so far from being really such that she persecutes and, to the extent of her ability, crushes those who really belong to Christ. It is when she has been effectually judged that the true church, the bride of the Lamb, appears in her appropriate beauty and purity. This false church places her account in the control of the kingdoms of this world, coalescing with them as they are. She is Catholic, as is shown by many expressions in Rev. chs. 17 and 18. "The waters which thou sawest, where the harlot sitteth, are peoples and multitudes and kings." The nations represented by the ten horns are diverse, each ruling after its own manner, but all are one in respect to the system of religion which they uphold, the papacy whose headship they acknowledge, and the intolerance shown to those who will not obey this system. In the latter

part of ch. 17 the ten horns or kingdoms are represented as refusing to be governed by the harlot, the State refusing to be swayed by the church, and spoiling it, a condition of things wonderfully illustrated in Roman-Catholic Europe in the last two centuries: yet at the same time "giving their kingdom unto the beast," maintaining a nominal allegiance to the Papacy, and upholding the Romish Church in all that does not touch their own prerogatives.

Now, in verse 9, we are expressly told that "the seven heads are seven mountains on which the woman sitteth." Every body knows that Rome is designated the seven-hilled city, septicollis Roma; the ancient Roman poets and historians delighted thus to designate her.

In the 18th chapter we have a symbolical description of the judgment to be executed upon this false system, and the last verse says: "In her was found the blood of prophets and of saints and of all that were slain upon the earth." She was in some way or other connected with and responsible for the persecution undergone by those who contended for the faith once delivered to the saints.

Our Futurist friends insist upon referring what is said about the beast and the Man of Sin to a personal Antichrist yet to appear. We do not see how they can possibly apply the particulars mentioned concerned the beast and his support of the persecuting Woman, to a coming Atheist dealing in material power who shall compel all mankind to fall down before him and worship him.

God has been judging men by the Gospel which he has given them, not the men of a single generation, but the men of this dispensation generally. They have shown that to please them, the Gospel must be altered in almost all its fundamental characteristics.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—The Rev. Dr. Sheshadri, in his last year's Report to the Free Church Mission Committee, speaks thus of one Eli Lakshuman Lokhande, who died recently:—"Lakshuman was a simple-minded man. He was very fond of singing Christian hymns. In fact, during waking moments, he used to compose hymns and use them as his prayers. A little before his death he requested his sons and daughters and grandchildren to come around him. He exherted them to remain steadfast in the faith they had adopted, and, after blessing them, sweetly passed away to be for ever with the Lord whom he loved." This man was originally a Mang, whose father, grandfather and great-grandfather had been hanged by the Nizam's government for dacoity. He was a tall, big man, nearly six feet and a half in height. But he looked quite mild and gentle, with lines of seriousness deeply marked on his face. He came every day for prayers with his wife and children at 12 o'clock at noon to the house of the preacher at a distance of two miles. When his wife was confined, she boldly testified her faith in the new truths she had embraced. Although earnestly urged, and a persistent effort was made to work upon her old superstitious fears, she refused to worship the dreadful Sathwais, who are invoked on the 5th day; she said that the Sathwais had no power whatsoever either to do good or harm; she trusted in God. She refused also to perform on the 12th day the ceremony of giving a name to the child. When she was able to walk the great distance of two miles in the hot sun, she came with her babe to the preacher's house, and laid it at his feet, asking him to offer it to the Lord, who had so graciously preserved it and her. Of course, the preacher was perplexed. Himself unordained, he did not know what ceremony to perform for the child of unbaptized parents. But he took it in his arms and dedicated it to the Lord, bestowing on it the name of Santu (saint), which he still bears. Lakshuman's faith was as strong as his wife's and the man would speak of his new religion to all he came across. He used to do it with such meekness and withal with such earnestness, that even the Brahman officials with whom he came in contact used to hear him with respect.

On every Tuesday, which was the market day at Jalna, he used to have a great many guests at his house; his friends from the neighbouring villages. On one such day he had many guests but had no food to give them. What could the poor man do? He had recourse to the following plan. I will state it in his own words: "Before (before he was enlightened) I should have gone and robbed the people going to their villages from the market: in the dark, in some lonely part of the road we suddenly attack people with our heavy rods and when they lie down insensible, we strip them of all they have. But I could not do that now." "What did you do then," asked the preacher. "I went quietly into a corner of my hut and fell down on my knees, asking God to help me. I said, O Lord, thou knowest my distress. So many have come, and I have not a bit of bread to place before them. Steal I cannot, for thou hast changed my heart and taken from it my desire to steal. Do then give me the means of feeding my guests; or I will go and spread the skirt of my *dhotar* and ask them to excuse me. I will tell them that I have no food in the house, and they as well as myself must remain without food. But God did not despise my prayer. I left my house after I had prayed and went to the chawdi (the government rest-house) to do my work of a village watchman, and I soon collected a handful of coppers from the travellers. I immediately bought grain, my wife ground it and made cakes of it, and my guests were entertained." The preacher was much struck by the child-like faith of Lakshuman, who remained faithful unto death.

Let those proud worldlings who would despise the work of evangelization among the degraded classes bear this in mind that unless they give the same evidence of a renewed mind that the despised outcastes give;—that unless they experience within their own breasts the change which Lakshuman Lokhande had, they will have no share in the exalted privileges and prerogatives of the gospel. They might call themselves Christians or philosophers, but He who will judge at the last day will refuse to acknowledge them.

17th July. A. B. C.

DEAR SIR,—"Nemo's" inquiries in connection with the "after-meeting" of *Methodism*, (for it is characteristic of all branches of the great Methodist family,) would need no repetition if the "large majority of professing Christians," who "leave directly the sermon is ended and the first part of the service is over," would set a good instead of a bad example to the unconverted, who are *naturally* influenced by what they see others do. If the majority of professing Christians would only retain their seats instead of being the first to leave the house of God, the probability is, many of the unsaved would remain at the "after meeting" to be dealt with in the *orthodox* manner. In any case it is good for believers to wait on God for a blessing on the Word preached.

E. JEFFRIES.

SIR,—There is room for discussion of a policy of Book and Scripture distribution, which we open here and await further light.* We have sold a great many and propose still to do so if occasion presents. We believe that the sale of books upon the streets is better than the giving of the same as a rule and yet we have seen it discreetly managed so that the effects of giving seemed better than the cheap-selling to a curious crowd. Of course the gift and selling methods do not work well together and a selling colporteur naturally feels grieved at one who preceded him in a town and gave his books for nothing.

Let us look at the question adverse to selling although, as we have said above, we have sold and probably shall do so in the future.

Of course in either case, we hope that the books will go on from hand to hand doing their own good irrespective of methods of distribution.

Suppose an Asiatic should come into an American village with a two horse load of books. He puts up at a first-class hotel and expends for his beef, fine fruits etc., more at one meal than the people generally could afford in many days. His arrival is the sensation of the century almost, certainly the boys when grown, fifty years hence, will not have forgotten it.

The expense of his curious clothes is discussed and little is left unnoted—not the least his conduct. Evidently there is money and a prodigality of it backing up that style.

Selecting a favourable occasion, he appears on the streets and offers the best got-up books in the English language for sale at a few cents a volume. The explanation is made that the money for the books is not the object sought but a wide, judicious distribution of a way of salvation so important that people in Asia contribute largely towards the object of the extended publication of the books which describe it

They cannot be promiscuously given but to avoid a general scramble for them and to ensure their not being sold to the tin-peddlar among old rags at so much a pound, a small price is asked. Well, as the price is not much, the men and boys who have the loose coppers and the curiosity to see the books hawked about in such a strange way invest and the books large and small "go off like hot cakes."

The stranger has taken in enough to pay his hotel bills and he passes on leaving the books and his proceedings to be discussed *pro* and *con* for months, and on occasions for years.

One of the observed features of the visit is the evident anxiety of the stranger to get rid of as many books as possible and to take in money enough to pay his bills which the boys and loafers learn from his servant and coachman is his custom every where, for he does not like to change his gold "Eagles" into ordinary currency and spend it, if he can help it.

The effect of this apparently small matter goes a long way to prejudice more strongly those, who from the first, of course, have no sympathy with the foreigner's object. Boys whose curiosity is now gratified and whose books have gone on to the shelf, begrudge the money which bought the high living stranger luxuries such as they rarely taste, especially as the suspicion is current that he pockets the money given him for travelling expenses to augment his gains.

They noticed no especial enquiry for the religious men of the place and in the few cases where such met him, on the street or in the hotel, they saw that the self-styled philanthropist preferred to let the enquirer go without a book if he had no loose "coppers" or "nickles" rather than deny himself the cost of half a dozen grapes to give him one. This did not produce a favourable impression and one could

* This communication was handed us by one who has been many years a Missionary in China, and who is passing through Bombay on his way to Jerusalem and America.—*Ed. B. G.*

not help but contrast it with the conduct of some old man or woman who once gave with evident feeling a copy of "Abbot's Young Christian" and "James' Anxious Enquirer" to them when in an enquiring state of mind.

He seemed to jump like a hungry fish at the offer of money for his books even if by the illiterate or the roughs who proposed to make cigarettes of the paper, while the school-master who naturally kept on his dignity at such a strange arrival in the village, was left severely alone because he did not run out with six cents for a half dollar book. We perhaps have made the point against the selling plan bad enough, but for a fact, we know that once in China a SIENSHENG travelling with a couple of book-selling foreigners told a literary friend in a certain town that these young men were furnished money for expense but preferred to make a little squeeze by selling instead of giving. At least so this literary gentleman afterwards told us. Of course, we denied the charge as we knew the policy of the foreign book society was to sell for a small sum and that an account was kept to its credit of all such receipts.

Now the expense of Bibles and Religious books, through printing, paper, freight, first-class travel of agents across the ocean, health changes, house-rents, salaries, native helpers &c., etc., is very great by the time one copy is ready to pass into the hands of a Chinese in the far interior of the country. We suppose that if a living business price were put upon them after all that series of expenditures, the cash rate would be comparable to some costly English book of which a limited edition is sold to the wealthy by subscription.

Now we confess that we do not see where one man who gets back a few cash on a volume, enough, (where many are sold,) to pay for his food and lodgings is a model of wisdom, and another who foregoes the few cash and gives where he thinks the books will do the most good is an injudicious person who were better off of the field.

Yours &c.,
C.

DEAR SIR,—With reference to Rev. C. R. Thoburn's letter in your last issue I would suggest that as our hopes have now been frustrated regarding a grant of ground from Government for a Church in the Fort, the sooner a scheme is put forward for purchasing or leading a plot of land the better. A site on the Wodehouse Road would certainly be very desirable; if this, however, could be done, there would be no alternative but to secure a plot on the Apollo Reclamation. It would, of course, be far cheaper to purchase land than lease it About 500 square yards would be ample to put up a good-sized chapel, say 70 feet by 30 feet, with 10 feet ground all around it—and an upper story for a parsonage. The Hall would seat about 250 persons comfortably, which would be quite ample for the requirements of the Fort.

The approximate cost would be as follows :—

Ground ...	... about	Rs.	5,000
Building...	... „	„	10,000
	Total	Rs.	15,000

which could be raised as follows :—If 100 friends subscribed on an average Rs. 5 per month for two years the amount would be Rs. 12,000 and the balance of Rs. 3,000 will no doubt be made up by special donations. I say a 100 *friends* because I am sure many of our Grant Road and Mazagon brethren will cheerfully help us, as we did them when their churches were being built; and I say *an average of Rs.* 5 as some may give more and others less than this amount.

I am glad to state that the List has already been started with a handsome donation of Rs. 100, an example which I trust will be followed by *many*. Friends desirous of contributing monthly would much oblige by sending their name and address to Rev. C. R. Thoburn or my self with the amount they purpose giving.

All donations, subscriptions, and contributions will be thankfully received, and acknowledged in the *Bombay Guardian*.

Yours truly,
H. A. GEYER.

BUILDING FUND, Fort M. E. Church.—Received with thanks, July 20th, from Major J. B. Lawrence, Karachi, Rs. 100.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6 P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

AMBROLI FREE CHURCH.

GERGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday School 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m. Subject—"*Wine and Strong Drink.*"

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

A special service for children will be held in the Grant Road M. E. Church, to-morrow morning, at 11 o'clock.

MAZAGON—Rev. Ira A. Richards, Pastor. Church services: Sundays 11 a. m. and 6 p m. Prayer-meeting: Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

THE usual Monthly Prayer Meeting will be held on Friday 30th July at 8-30 p. m. at the Apollo Bunder Rooms. Meeting open to all including ladies.

Epitome of News.

SATURDAY, JULY 17.

—Not until midnight has struck, says the Madrid correspondent of the *Daily Chronicle*, telegraphing on June 24, will many people begin to breathe freely in Madrid, the reason for this being the announcement, on the authority of old prophecies, that the world would come to an end to-day, owing to that day being the conjunction of the festivals of St. John and of the Corpus Christi. The belief has taken such hold among the lower and superstitious classes of Madrid that the fright has been general, the prophecy having been printed and circulated in thousands.

MONDAY, JULY 19.

—There was an extraordinary flood at Akola, on the 14th inst. at night. Many houses were washed away.

—*Times of India*; Lahore: Last Thursday two men belonging to the Carabineers stationed at Sealkote, while swimming in the Plunge Bath, were killed by lightning. The flash struck the centre of the roof and descended to the water. Two other men were paralysed.

—Mrs. Thurston, residing in the Fort, reported to the police on Friday that a little Arab boy, named Abdool Wahb, sent by the Right Hon. Mr. Falconer from Aden to Major Tucker, of the Salvation Army, about four months ago, was left in her charge. He disappeared suddenly on Friday morning about 9 o'clock, supposed to have been enticed away on board some native craft, as he was well acquainted with the Arab language.

—*Christian*; July 1: Saturday week, in the presence of, and assisted by, the members of the Highgate Gospel Temperance Help One Another Society, Mr. William Green, of Bishopwood House, Highgate, the president of the Society, destroyed his cellar of wine, about 2,500 bottles, valued at about £600. In a speech explaining his reasons, he said that after mature reflection and earnest prayer he had come to the conclusion that it was God's will that he should part with the contents of his wine cellar. Three methods were pressed upon him from time to time. One was to sell the wine to the trade, knowing that they would sell wine, whether his or not; the second was to sell it and give the money to some charity; and the third was to give it, as it was, to the hospitals. In pursuing the first course he would be participating in the sale of an article which had been proved to militate against the physical, social, and spiritual advancement of society. The same reasons were equally applicable to the second course, and beyond them there was in addition the inconsistency of causing injury to others in order to benefit some one else. The third course was met by the success of the London Temperance Hospital, where it had been proved that alcohol was not necessary in the treatment of any disease. After this address the contents of the bottles were poured into the sewer.

—From a pamphlet on Socialism lately published: "I was passing the gate of one of our mates, when he called me in, and, taking me into his garden, he pointed to his cabbages, saying, 'There, Bill; did you ever see such a crop before?' And certainly they were very fine. Just then there came by in the road a dirty beggar. Now Ben was full of that thought of equal division that is making such a stir just now; and as he grew hotter and more excited about it, he seemed quite carried away with it, and exclaimed, 'Oh! it's a glorious thought; and won't I get the whole town to march with me up to the Hall there, and say to the great man, "Turn out—turn out, we are come to divide. Don't be afraid, you shall have your share."' Well, just then I happened to look over the hedge, and there was the beggar peeping through and listening. As soon as he saw that he was discovered, he came in where we were, and, seeing the cabbages, he said to Ben, 'Just look at me, master; we ain't equal, but we ought to be, you know; and so I'll just share these ere cabbages with you. But as I am on tramp, I can't wait for them. Just give me what my share is worth—say five shillings for the half, you know, and I shall be satisfied.' You should have seen Ben, mates. He rushed at him, hit him a tremendous facer, and kicked him clean out of the garden. I thought to myself, this is surely one of the matters that have two sides to them; but I thought it prudent to hold my tongue."

—No one would accuse Charles Dickens of undue preference to any religious system, but this is what John Foster, in Book V., gives

from a letter of his illustrative of the difference between Romanism and Evangelical Protestantism. Writing from Switzerland, he says: "In the valley of the Simplon, hard by here, where (at the bridge of St. Maurice over the Rhone) this Protestant canton ends and a Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side, neatness, cheerfulness, industry, education, continual aspirations, at least, after better things; on the Catholic side, dirt, disease, ignorance, squalor, and misery. I have so constantly observed the like of this since I first came abroad, that I have a sad misgiving that the religion of Ireland lies deep at the root of all its sorrows." This extract appears specially worthy of notice at the present time.

—*Overland Mail*; July 2: The first through train from Montreal to Vancouver has left the station amid shouts and salvos of artillery. Few events in Canadian history have been better worth commemorating. A quarter of a century ago the great tubular bridge over the St. Lawrence, which has done so much for the trade of Canada, was opened by the Prince of Wales with similar rejoicings. That, however, in comparison with the undertaking at last completed and put into operation, was a tiny affair. The great Dominion will now be traversed from end to end, through inconceivably vast tracts of its best territory, by the iron horse; her Atlantic and Pacific ports are linked by a continuous chain.

The painted windows in the Scotch Church, Rue Bayard, Paris, have been maliciously destroyed. About sixty pieces of iron, an inch square, were thrown against the glass in the night with such force that some of them were found near the pulpit, at the other end of the church; while the shattered glass was scattered over the gallery, the seats, and the floor. The windows cost about 500*l*., and were given by Americans in memory of friends who had died in Paris.

The Tichborne Claimant delivered his first American lecture in New York on June 27. A mere handful of people attended. He was much disappointed, saying at the close:—"I have come here to raise a little money to enable me to reopen my case before a common jury; and I'll have such a trial before twelve months are over. But, from what I see here to-night, I think the best thing I can do is to go back as fast as I can."

Tuesday, July 20.

—The following from the Report of the Bombay Gymkhana, will give an idea of the way in which games and sports are looked after by Englishman in India: "The following is the report of the committee for the half-year ending 30th June, 1886, to be submitted to the general meeting to be held in the pavilion on Wednesday, the 4th day of August The total number of members of the Gymkhana is 655, of whom 250 were resident on the 30th June, 1886, 3 being golf-playing members; 49 new members have been enrolled during the past half-year.

"At the half-yearly general meeting held on 3rd February, 1886, the committee for the year were elected by ballot as follows:—The Hon. Lyttelton H. Bayley, president; Mr. F. C. Macrae, honorary treasurer and joint secretary; Mr. C. M. H. Merriman, joint secretary; Mr. R. L. Stewart, boats secretary; Mr. R. McEwen, bowls secretary; Mr. L. Penny, cricket secretary; Mr. T. Lang, golf secretary; Lieut. Colonel M. A. Rowlandson, lawn-tennis secretary; Mr. Allan Arthur, polo secretary; Mr. B. B. Russell, R. E., racquets secretary; Colonel W. Merriman, R. E., additional member; Mr. W. A. Baker, additional member; and Mr. R. S. Cambell, additional member."

—It is reported that pressure has been put upon the India Office in the matter, and the result is that a Blue Book on the affairs of the Maharajah Dhuleep Singh will shortly be published. It will deal with his debts, and all transactions between himself and the Indian Government.

—It is announced in Brussels that a new waterway from the East to the West has been discovered across Central Africa, the rivers Sankurn and Kassai having proved to be easily navigable for nearly their whole length.

—Mr. Martin Wood writes with reference to Dr. Tidy's remarks on water-carried sewage:—"I would direct Dr. Tidy's attention to the town and island of Bombay, the unfortunate population of which—the second in the British Empire—is in course of being now subjected to the dire experiment of water-carriage sewerage. It would be too long a story to tell how this artificial European abomination is being forced on that city in the tropics, at enormous cost, including, and with obvious and imminent peril to the health of its swarming 'chawls' and 'oarts.'

—Addressing the electors of Holborn, Mr. Dadabhoy Nowrojee read the following letter received by him from Miss Florence Nightingale: "London, June 23, 1886.—My dear Sir,—My warmest good wishes are yours in the approaching election for Holborn, and this not only for your sake, but yet more for that of India and of England, so important is it that the millions of India should in the British Parliament here be represented by one who, like yourself, has devoted his life to them in such a high fashion—to the difficult and delicate task of unravelling and explaining what stands at the bottom of India's poverty, what are India's rights, and what is the right for India: rights so compatible with, indeed so dependent on, loyalty to the British Crown; rights which we are all seeking after for those great multitudes, developing, not every day like foliage in May, but slowly and surely. The last five or eight years have made a difference in India's cultivated classes which has astonished statesmen—in education, the seeds of which were so sedulously sown by the British Government—in power, of returning to the management of their own local affairs, which they had from time immemorial; that is, in the powers and responsibilities of local self-government, their right use of which would be equally advantageous to the Government of India and to India (notwithstanding some blunders); and a noble because careful beginning has been made in giving them this power. Therefore do I hail you and yearn after your return to this Parliament, to continue the work you have so well begun in enlightening England and India on Indian affairs. I wish I could attend your first public meeting, to which you kindly invite me to-morrow; but, alas for me, who for many years have been unable from illness to do anything out of my rooms.—Your most ardent well-wisher, Florence Nightingale." (Loud cheers).

—*Bombay Gazette*: The Commissioners of the Indian and Colonial Exhibition are doing their best to weaken the good impression which the success of the Indian and Colonial Exhibition has made in the Colonies and dependencies of the Empire. It is assumed that the circular which is issued in their name, asking for subscriptions in India and the Colonies towards a testimonial to the Prince of Wales in recognition of his eminent services, is no forgery, but that it authentically sets forth the deliberate opinion of this honourable body. On that assumption it is necessary to say that the Commissioners are doing a serious disservice to the Prince of Wales, and are putting upon the good-will which is entertained towards him throughout the Empire a strain which truly is not serious, but which from every point of view ought to have been avoided. It is hard to believe that the Prince of Wales has given the slightest countenance to the project. He is so "rich in saving common sense" that this is just the sort of attention that we should expect him to discourage.

—Same; Burmah: Information having been received by the civil officer that 800 rebels, with over 100 muskets, under Aung Myal, had stockaded themselves in a large village named Yuatha, 24 miles north of Shewbo, Lieut King, commanding, stormed it on three sides on the 16th instant. After some sharp firing on both sides, Lieut. Delamain gallantly rushed on the enemy at the point of the bayonet. The enemy's loss is 37 killed and 118 prisoners. On our side two sepoys of the Bombay Infantry were slightly wounded, and one police severely.

—Mr. J. G. Cordery, British Resident at Hyderabad, is engaged on a translation of the Iliad. Mr. Cordery's version and the Greek text will be given side by side, and an attempt will be made to give a rendering based on the latest researches of Homeric scholars.

—Alfonso XIII., the infant King of Spain, was for the first time seen in public on June 28th as his mother took him to the Atocha Church to a thanksgiving service. The soldiers lined the streets, which were crowded with people of all classes. The balconies were filled, and the ladies were especially eager to catch a glimpse of the Royal baby. The procession consisted of a long row of splendid State carriages, occupied by the members of the Royal family and household, with a fine escort. The Queen was in a magnificent carriage and looked well, though still in mourning. She had the King in her arms. He was in white robes, and she slightly raised him to permit the crowd to see his rosy face. An Asturian nurse sat on the front seat. The little Princesses were in separate carriages. There was a loyal welcome everywhere. A "Te Deum" was sung in the Atocha Church with great religious pomp. According to custom, the Queen presented her son to the celebrated Black Virgin of Atocha. Flowers and doves were thrown on the Queen's carriage from the balconies.

—*Indian Witness*: The *Indian Evangelical Review* has an elaborate article on Miracles and Modern Missions, by the Rev. J. E. Robinson, of Rangoon. The subject is methodically and patiently gone over, objections are met, and the position is assumed that there seem to be no just reasons that the standing of a body of Christian believers forming a Church should not be the same to-day, as far as spiritual gifts are involved, as it was pourtrayed to be in the twelfth chapter of First Corinthians. The writer thinks this will be the case when the faith of the Church, in the matter of miracles as well as in other things, regains its pristine simplicity, purity and strength. It is one of the strangest signs of the times that a conviction like this has quietly and suddenly taken possession of faithful men in all parts of Christendom. And it would be in accordance with God's doings in past ages, if the self-sufficient unbelief of the nineteenth-century philosophers were put to confusion by a demonstration of the Holy Ghost in the midst of the world's dark and unsophisticated races.

—Same: In accordance with action taker by the North India Conference at its last session, a college class has been opened in the Lucknow Girls' High School. Miss Mansell, B. Sc., has charge of the class, which prepares undergraduates for the First Examination Arts.

—The Rev. J. P. Ashton, of the London Mission, in the same: "A very able paper was read by Mr. Summers at the Calcutta Missionary Conference last Monday, discussing which Christian doctrines are most dynamic when preached to the Hindus. That is: the question was, which are most forcible; or, to use the technical phrase, which have the most kinetic energy, or which can move them out of Hinduism into Christianity? It was decided that they are the life and character of Jesus,

the doctrine of sin, and the doctrine of holiness Atonement, justification by faith and some others, though it was acknowledged they have potential energy, yet were regarded as incapable of moving Hindus. It might have been expected that the proof would have largely consisted in statements to show that the doctrines referred to have actually converted more Hindus than any others. But that was not the course taken; it was rather that philosophically and logically these were the doctrines which ought to convert most. This was apparently accepted by those who were so emphatic in their praises of the paper, and it was asked—Is there not an expectation everywhere that we are going to have a large number of conversions soon? It was not said that we have them, but only that we are going to have them.

"Now, Sir, I ask whether this does not show that the doctrines referred to are not dynamic, that they have not the kinetic, converting force. Should not the conclusion be that they are the best suited to *prepare* the Hindu mind for looking upon Christianity with favour, but not for making it accept our religion? On the other hand, in true conversions have not the two principal dynamic forces always been:—1st, Fear of the judgment of a righteous God; and 2nd, Acceptance of the loving offer of free forgiveness? The life of Christ rightly understood removes many prejudices; and the doctrine of sin prepares men to see their own real condition before God. Mr. Summers's favourite doctrines may raise the anchor, but other forces are required to fill the sails and set the ship in motion. To raise the anchor, to make preparations, and to excite the expectations, are most important; but the question is—How are we to obtain that 'power from on high,' which is actually to draw thousand of Hindus out of their dead system into the way of life; in other words, to really convert them?"

Wednesday, July 21.

—The Bolan Railway has now advanced within nine miles of Quetta, and the laying of rail is proceeding satisfactorily. The line will probably be completed to Bostan by the end of August. On the Hurnai route rails have been laid to three miles west of Hurnai itself. The general health of the large number of coolies employed is very satisfactory.

—Major Trotter died of his wounds at Mandalay on the 13th.

—*Evangelical Christendom:* The Methodists of Manchester have presented Dr. Moorhouse with a congratulatory address on the occasion of his assuming the control of that diocese. The address refers to Bishop Fraser as "pre-eminently distinguished by a noble catholicity of spirit," and adds, in his successor we rejoice to welcome one who, in the great colonial bishopric over which he has so ably presided, has shown the same wide and generous sympathies." It is beginning to be felt more and more strongly that the time has come for Christians of every name to co-operate more cordially in grappling with the urgent, religious and social problems of the day.

—Same: Lord Robert Montagu presided at a meeting held at St. James's Hall to hear addresses on "the remedies that should be employed to check the progress of the Church of Rome in Great Britain." In his remarkable book, entitled "Recent Events, and a Clue to their Solution," his Lordship has very strongly emphasized what he considers to be the progress of the conspiracy in our own days, similar to that which was set on foot in the reign of James II., against the civil liberties and the Protestant religion of the realm. Some of Lord Robert Montagu's statements about the part played by our leading statesmen of both political parties have been received with incredulity. That Rome aims, however, at the subjugation of England, has been openly avowed by Cardinal Manning himself; and there is good ground for his Lordship's complaint about the extraordinary apathy among English Protestants in regard to the progress and the designs of the Roman Catholics in England.

—After the current of feeling disclosed by the proceedings at the Church Union meeting, it is gratifying to find something in a very different tone coming from a dignitary of the Church. Canon Basil Wilberforce, in answering the question "What is schism?" says: "I am convinced in the depths of my soul that the direction in which the Holy Ghost is working in this our day is against exclusiveness, and in the direction of the freest spiritual communion between those who differ as to methods, creeds, and definitions of the faith; and no English Churchman does credit to himself or honour to his Church by speaking superciliously of godly Dissenters, by calling them heretics and schismatics, and refusing to receive the Word of God from their lips, when it is manifest they are doing, and doing well nearly half the Christian work of this country. If schism did mean separation from the Church of England, one would hardly expect to find thoughtful men and staunch Churchmen seeking opportunities for spiritual communion and fellowship in Christian activity with them. The British and Foreign Bible Society, which may be termed almost a Dissenting society, contains amongst its Vice-Presidents nearly every Bishop of the Church of England. Whilst, therefore, I plead for an interchange of pulpits and a greater latitude for prayer and spiritual communion with Dissenters, believing that the Holy Catholic Church, which is His Body, transcends all human sects, systems, and denominations, I consider that I am guilty of no paradox when, remembering the urgent need for a truer spirit of unity within the Church of England herself, I am able to throw my whole heart into the supplication in the Litany, 'from all schism, good Lord, deliver us.'"

Thursday, July 22.

—The Str. *Hydaspes*, with English Mails, left Aden for Bombay, Wednesday, 5 a. m.

—*Times of India;* Rangoon, 20: Mr. Phayre's body has been brought to Minboo and buried there by the Chaplain of Thayetmyo in the presence of all the Europeans of the station.

—Same; Simla: Information has been received that the Secretary of State has sanctioned in part the reorganisation scheme for the Telegraph Department. The extent of the Secretary of State's concessions at present are unknown.

—*Deccan Herald:* By the mail train, on Saturday morning, a European constable, accompanied by a number of native policemen, arrived here in charge of thirteen Burmese dacoits, under sentence of penal servitude for life. The prisoners were accommodated in the Yerroda Jail.

—A student of the Deccan College has been killed by oxatic acid, taken by mistake for Epsom salts.

—*Free Church of Scotland Monthly:* And here I may say what a great "success" Dr. Somerville has been as Moderator. It is an open secret that some, to begin with, had their misgivings as to his suitablenes for the office. He had not made himself prominent in Church Courts, or concerned himself much in strictly ecclesiastical matters; and the assumption come to was that he might not readily submit to the restraints imposed by custom on the occupants of the chair. But none of these forebodings have been fulfilled. No Moderator of recent times has kept to his post more assiduously, none has shown a more constant interest in the business, none has kept better order or been more just and courteous to all; while his beaming countenance, his lively addresses, and the kindliness and cordiality with which he welcomed to the Assembly the various deputies and visitors from abroad, have had much to do with the creation and maintenance of that harmony and brotherliness of feeling which have been so marked a feature of the proceedings of this year. His prayers gave rise to a good deal of daily talk. They were unmistakably those of a man who lives in an atmosphere of prayer. But he announced at the outset that he intended to make intercession each morning for a new country, and we listened sometimes with a sort of apprehension lest in his enumeration of Scotch counties or Indian provinces he should unfortunately leave any out. His memory did fail him at times—as, for example, in his remembering the Balearic Isles and forgetting Russia. But the large-heartedness of the idea was fully recognized; and God did not overlook the countries though they did not happen to be named when the desire came so manifestly from the heart of one who sought the evangelization of the world.

Friday, July 23.

—Deaths last week, 424.

—*Bombay Gazette*: In about a week, at the beginning of the present month, the whole of the railways in the Southern States of America, with an extent of about 13,000 miles, changed their gauge from 5 ft. to the standard gauge of 4ft 8½in. With the exception of a few narrow gauge lines, such as the Denver and Rio Grande, the entire railway mileage of the United States is now of standard gauge, and the benefit to transport will be considerable. The cost of the change to the Southern railway is not known, but the *Railway Age* of Chicago publishes official figures, showing that it cost the Louisville and Nashville, with a mileage of 2,159 miles, a net sum of 46,250*l*, and if this can be accepted as a fair average for the other companies, the total cost may be estimated at about 270,000*l*. Still this is a comparatively small sum to pay for effecting so undoubtedly useful an alteration, and, compared with the amounts habitually squandered on more or less useless lines, it appears almost insignificant.

—Fall of rain, to date, Fort, 78 inches.

—The succession to the Missionary Bishopric of Eastern Equatorial Africa, vacant since the murder of Dr. Hannington, has been offered, it is said, to the Rev. H. Parker, C. M. S., of the Mangalpur Mission, near Mandla, in the Central Provinces.

Selections.

THE REV. C. P. HARD, M. A., AND MRS HARD IN BALLARAT.

The Rev. C. P. Hard, M. A., of the Methodist Episcopal Church, India, who is visiting the colony in company with Mrs. Hard, on behalf of the Bishop Taylor fund, preached at the Barkley-street Wesleyan Church yesterday forenoon. The gentleman is pleading the cause of Indian missions the various churches of this colony, and he intends to go hence to the other colonies, and thence to return via Torres Straits to his sphere of labour The sermon yesterday was based on John xvii., 25—"Oh, Righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent me." A natural and easy division of the text was, (1) The world before Christ's day was without a clear and distinct Divine Revelation; (2) That Divine Revelation came through Christ, and (3) Saved men have had an experience which enables them to bear witness of this Divine Revelation. Speaking on the first head and alluding to the other religions of the world, Mr Hard said that the people of India could boast of their orators, poets, and philosophers before Julius Cæsar invaded Britain, and while our ancestors were ignorant heathens offering human sacrifices. He would not disparage or berate whatever was pure or lofty in the sacrad books of India. He loved the people amongst whom he had laboured, and would be willing to live and die in their midst. It

remained true, however, that outside the Bible there was no clear revelation, that outside the sayings of Jesus there was no distinct utterance of truth. Citing Buddha as an example, Mr Hard said he had developed Hinduism, struck a blow at caste, and taught that all men were brothers, but in his system there was no place for God; it was materialistic, not theistic. The highest good Buddhism was to attain a state of moral goodness and utter mental quiescence. He (the preacher) knew human nature too well to suppose that the maxims of Gautama could have any potency to purify or uplift mankind; they fell upon unheeding ears. Buddhism left corrupt human nature where it was, it failed to reveal God. Mahammedanism was no better. In India there were some 50 millions of Mussulmans Mr Hard sketched the rise of this religion, and showed that, beginning in a movement against idolatry, it degenerated into a military organisation, offering to its followers a life of ease and voluptuousness here, and a sensual heaven hereafter. Its followers at the present day were not morally better than the heathen around them. Islamism had not been able to give peace to the heart, nor to establish the soul in goodness. Brahmanism was next alluded to, which in India had two hundred millions followers. There were seventeen millions of these who were snake-worshippers. Pantheism underlay the thought of the people, and destroyed the sense of moral responsibility. Connected with Pantheism was the doctrine of transmigration, which taught that the soul which had offended the Deity might pass through a series of 8,400,00, existences before it again reached God. Out of this came caste. The positions men occupied were supposed to result from sins committed in some privious state of existence. The death of a husband was regarded as the result of some sin committed by his widow in some previous state; and she was degraded to a life of perpetual widowhood and perhaps of shame and sin. There were in India 20,000,000 of such widows to-day. These religions did not teach that God was a father; these millions lived and died without knowing God as a father. They did not know Him as a Righteous God. To take Krishna for example, who was regarded as one of the best of the Brahminical deities, and who was the 9th carnation of Vishnu. This God had 16,000 female attendants. He lived a life of sensual pleasure. He was represented as playing tricks on milkmaids, and was called the butter stealer. Krishna was a chief, and was antipodes of a religious God. Other illustrations were given to show that the attribute of righteousness was absent from the Brahminical conception of God. Yet there were some even in India who said, let these people alone in the enjoyment of their religion, they are content; why disturb them? But when the gods of India were contrasted with the God of Christianity, what Christian heart would advise that no effort should be made to make known to these people the righteous Father revealed by Christ. What would any of them take to exchange their religious views for those of the people of India? They would not do it for words. It became them, then, to use their best efforts to put these people into possession of the same priceless hopes and beliefs. In the Anglo-Saxon race we had a most decisive proof of the value of missionary abour. On the second thought of the text he would not dwell; no argument was needed to prove to them that God was revealed in Jesus Christ. In speaking on the third thought, viz, the qualification of Christian, to be witness-bearers, Mr. Hard said the burden of their message was repentance towards God, and faith towards the Lord Jesus Christ; the witness-bearers were not few, and were to be found amongst all classes and conditions of men, and in all races and colours there were millions who could say, "we know in whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him against that day." He trusted that from Ballarat and from that congregation some would be found willing to carry the light of the Gospel to the dark places of the earth. In conclusion, Mr. Hard said there were 500,000 native Christians in India, and those who were labouring there were very hopeful of the ultimate triumph of Christianity.

In the afternoon, at 3 o'clock, Mrs Hard addressed the Sunday scholar at the Barkly-street Wesleyan Church. The lady is a fluent speaker, and has a happy style of illustration, so that children of tender years are able to grasp her meaning. Her remarks yesterday had reference to the habits and customs of the Indians, special reference being made to the women of India. The lecture was delivered in an easy conversational style, and some very interesting details were given, as to the home life and occupations of the women the peculiar customs in connection with the betrothal of young children, the rule of the mother, their ill-treatment of widows, the great respect they pay the men, and their mode of worship. In the evening the Rev. Mr Hard officiated at the Lydiard-street Wesleyan Church. There was a large congregation, and the rev. gentleman's remarks on Indian and mission work were attentively listened to. To-night, at 7.30, Mr and Mrs Hard will lecture, as announced in our advertising columns, in the Lydiard-street Wesleyan schoolroom.—(*Ballarat Star June* 28.)

Miscellany.

—Letter from Bishop Taylor in *Chr. Witness*; Old Calabar, March 9th: I hurriedly penned you a long letter yesterday. This station is manned by three men and three women—one man being at home on furlough. Creekstown, seven miles distant, has one man and one woman. Then there are four stations along the river, as far up as one hundred miles. Two of these are manned, each by one man and woman; and two of them by native coloured ministers. So that they have in the field—not counting three or four at home on furlough—five men and seven women, mostly Scotch. The third officer of a ship lying next to us, died yesterday, and is now (10 A M), being buried.

Duketown is said to have a population of about eight thousand, about one thousand being freemen and seven thousands slaves. Many of these are slaves—owned by slaves. Every one of them has to provide food for his own family, and besides, hold his life, goods, time, and earnings, at the capricious will of his owner.

King Duke IX. was on board our ship this morning, and bought about half a ton of beautiful glassware of great variety. The day we arrived he came on board and bought fifteen pieces of most fantastically ornamented glassware, for £15. He lives in a large English-style house, and speaks English pretty well. One of his sub-chiefs, a few weeks ago, at the close of a week of dancing was told that a young wife—one of his twenty wives—had been seen giving an orange and a bit of sugar-cane to a young freeman. The chief heard of it on Saturday morning. He locked the young woman in, and whipped her to death that day. That evening he sent for said young man to come to his house, and to bring his drum, as he wanted to have an entertainment. As soon as the young man entered the chief's enclosures, the gate was locked. He ordered two men present to beat the young man, which they did until weary, and then the chief joined in the murder, till the three of them beat the man to death,—neither of the murdered persons being charged with anything worse or more than what I have stated. This man speaks English, and is a frequent hearer of the Gospel. He "hath seen" Jesus,—that is, the evidences of His Divine Person and mission; but "hath not believed." This murderer has not been arrested, though he has gone around among the chiefs and to the king, and expressed his sorrow, and asked their pardon; but remains in his own house. There is a great deal of talk about administering justice; but the guilty chief is a man so powerful, that he goes unpunished. This is a peep into heathenism which has been in direct contact with "civilization" for a hundred years, and within sound of the church-bell for over forty years. Education and civilization are of no force to lift fallen human nature, in this nor any other country. Jesus Christ alone, *obeyed, received*, and *trusted*, "can do helpless sinners good." He saves to the uttermost all who *receive* and *abide* in Him. Glory to God! He saves me momently, and to the uttermost of my need, and will forever and ever.

There is an improvement here. A Missionary told me yesterday that formerly human flesh was sold in the market of Duketown, the same as pork or fish. The Rev. Mr. Grenfell, of the English Baptist Mission remonstrated last year with some cannibals up the Congo, and their angry reply was, in effect: "What right have you to meddle with us. You buy goats and sheep and kill and eat them, and we buy men and women and kill and eat them—all the same!"

We have a big contract on hand, but He is the Head of our concern who "hath all power in heaven and earth." "He shall not fail nor be discouraged until he have set judgment in the earth, and the isles shall wait for his law." We are on the winning side.

Love to all from your brother,

WILLIAM TAYLOR.

—*Independent*: Prof. S. H. Kellogg's volume on *The Light of Asia and The Light of the World* is emphatically a book to be commended. It does a work which has been needed to be done by a competent person and does it well. There is no subject as to which the public have been made the victims of so much poor sentimentalism as in the talk about Buddhism which has grown into a fashion since Mr. Arnold gave us his poem. We have now a "Theosophic Society" started as the core of a Buddhistic community, and though Americans in general may look on this particular organization as a kind of high comedy, they cannot shut their eyes to the more serious and more effective effort to play off Buddhism as a foil against Christianity. Professor Kellogg opens his comparative examination with a review of the causes which have brought this ancient superstition into sudden favour. He dwells on the fact that it answers in many ways as requirements of agnostic unbelief. *It is a religion without a God, in the same sense that* agnosticism is—*i. e.*, it stops short at the affirmation of necessary and unconquerable ignorance, and lays down the proposition that whatever the mysterious fact may be, man can have no definite knowledge as to it, and must be content to order his life here without knowledge on that point. The Absolute in Buddhism is not a Being, but a Becoming Process or Evolution is substituted for Deity. Will passes under the domination of a necessary evolution. The conception of sin loses the element of personal responsibility and drops its guilty character. All this, and much more to the same effect gives Buddhism irresistible attractions for the agnostic, and creates a current in its favour whose force is measured in every case by the prejudice one has for the agnostic evolutionary speculation. In addition to this, a group of scholars, of whom Professor Seydel may be named as the representative, have undertaken to trace out a historic connection of Christianity with Buddhism, and to destroy it by the short method of replacing Strauss's mythical theory of its origin with a Buddhistic theory of its origin. Professor Seydel has already been met by an antagonist in Professor Kuenen, who will not be suspected or partisanship, but who conducts his masterly refutation to the negative conclusion that Buddhism had no influence whatever on the origin of Christianity. Others, approaching the subject in different ways have done the same. Professor Kellogg takes up the work where they laid it down, and presents the case in a summary review wider in scope, and more useful to the student who wishes to possess himself of the facts in the case than any or perhaps all of the other treatises to which we have alluded. He is fair, candid and accurate in the discussion of the subject, and does not travel beyond the fact. In drawing the comparison of the historical evidences of Buddhism with those of Christianity, he has availed himself of a large amount of work done by others which was ready to his hand, which he uses frankly, in a thoroughly honest and

effective manner, as he should. This is the richest and, on the whole the most valuable part of the book. It clears the field and leaves the whole Buddhistic excitement in the position of a transparent illusion. The remaining parts of the work are the detailed examination of Buddhistic doctrine and ethics. This is a work which needed to be done. It is at once the point at which a certain drift of public opinion works most viciously against Christianity, and the point as to which there is really the least to be said for Buddhism. The moment the comparative exhibition is made, two things are apparent, the first of which is that Christianity can in no sense be a development of Buddhism, and the other that whatever may become of Christianity, no sane man could on any terms accept Buddhism as a religion. With these words of general description, we commend this book to our readers, only adding that it has a pertinence far beyond that which belongs to it as a contribution to the special discussion of Buddhism. Its scope, character, and masterly development earn for it the rank of a first-class contribution, to the refutation of agnostic skepticism.—(*Macmillan & Co.*)

TELEGRAPHIC NEWS.

Paris, July 15th: General Boulanger, the Minister for War, has sent a challenge to Baron de Larenity in consequence of an altercation that took place between them in the Senate relative to Due d' Aumale's removal from the army and expulsion from France.

London, 16th: The English and the United States Governments are negotiating for an Extradition Treaty between the two countries, which is to be made applicable to dynamiters. —Advices have been received that the Russian line of railway to Merv has been opened.—Those Volunteers who have made an aggregate score of 81 and upwards in the first stage will compete in the second stage for the Queen's Prize. Volunteer Caylenbergmade an aggregate of 56 in the first stage. Sergeant Leach and Lance Corporal Owen made 72 and 63, respectively, and not 74 and 59, as at first telegraphed.

17th: The re-hearing of the Crawford-Dilke Divorce Case commenced yesterday before Sir James Hannen at the instance of the Queen's Proctor. Sir Charles Dilke, who was examined, absolutely denied the charge of adultery.

Paris 17th: The duel between General Boulanger and Baron de Larenity was fought to-day with pistols, and resulted in both principals begin uninjured. General Boulanger fired in the air.

London, 18th: Mr. Donald Horne Macfarlane (Liberal) (Crofter) has been defeated for Argyleshire, and the Hon Evelyn Ashley has been defeated for the Isle of Wight.—The general elections are now finished. The total result shows that 316 Tories, 71 Unionists, 191 Gladstonians and 85 Parnellites have been returned.—The rehearing of the Crawford-Dilke case was continued yesterday when Sir Charles Dilke's servants were examined and supported the evidence of Sir Charles, but some damaging admissions were however made. —Lord Granville has announced his intention of retiring into private life.

19th: An informal Cabined Council was held on Saturday, at which the Ministry resolved to tender their resignation immediately.— A circular from the Commissioners of the Indian and Colonial Exhibition announces a Resolution that subscriptions will be received in India and the Colonies towards a testimonial to H. R. H. the Prince of Wales in recognition of his eminent services in connection with the Exhibition.

20th: The prospectus of the Manchester and Liverpool Ship Cenal has been issued. The capital is £8,000,000.

21st; After the Cabinet Council that was held yesterday, a messenger was despatched to Osborne to announce to her Majesty the Queen the resignation of the Ministry.—The Extradition Treaty which has been signed between Great Britain and the United States has been referred to the committee of the Senate at Washington.—The shooting for the Queen's Prize was concluded yesterday at Wimbledon. There were three ties, the total score made by each being 265 points. Volunteer Jackson, of the 1st Lincolnshire Volunteers, was finally declared the winner. Lieut. Davis, of the Allahabad Volunteers, made a total of 243, and has won the Badge of the National Rifle Association and £10.

Vienna, 21st: Count Kalnoky (Austrian Foreigh Minister) will meet Prince Bismarck at Kissengen to-morrow.

London, 22nd: The resignation of the Gladstone Ministry has been accepted by Her Majesty the Queen, who has summoned Lord Salisbury to Osborne.—In the evidence given in the Crawford-Dilke case yesterday, some astounding disclosures were made, which quite contradict the evidence given by Sir Charles Dilke.—The shooting in the special contest for the prize offered by the Corporation of London to Indian and Colonial Volunteers was concluded yesterday. and resulted in Volunteer Armstrong, of the Canadian team, being declared the winner. The Indian Volunteers gained the following prizes in the competition :—Leach and Spooner, £10 each; Davis, £8; Harwood, Mawhood, and Lenehaw, £5 each.—H. R. H. the Duke of Cambridge inspected the Indian and Colonial Volunteers yesterday at Wimbledon, and welcomed them as fellow-citizens.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? In the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

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"To Mr. A J White" "W S Forster.

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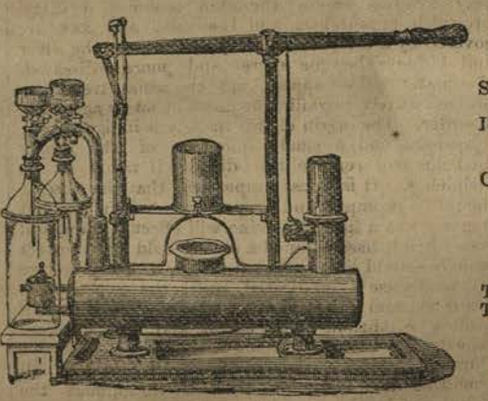

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